*The Satisfaction and Comfort, resulting to dying Believers, from the well-grounded Assurance They have,* THAT GOD IS THEIR GOD ; *considered and improved.*

IN A

# Funeral SERMON

FOR

# Mrs. *Elizabeth Miller,*

OF

WALLHAM-GREEN;

Who Departed this Life, *October* 9, 1732.

By *DAVID MILLAR*, A. M.

Publiſhed at the Deſire of Her Huſband,

FOR

A *Memorial* to Her Children.

*LONDON:*

Printed in the Year of Our LORD, 1733.

BRITISH
MUSEUM

TO

# Mr. THOMAS MILLER,

OF

# WALLHAM-GREEN.

*SIR,*

*WHEN You fixed upon so glorious and inexhaustable a Text, for the Subject of Your dear Wife's Funeral Sermon, I conceived, it would be best to treat of it, so, as most to affect all Our Hearts; excite us to a serious Enquiry, Whether* THIS GOD IS OUR GOD; *and exhort Us to chuse Him with Our whole Soul; by displaying some of the Numberless and Invaluable Blessings, included in, and flowing from a Covenant Relation to God in Christ: Little thinking, it should ever have seen the Light. Your Desire that it should be published, for the Instruction, Admonition, and Comfort of her Children; that they might keep it, as a Token, for Her sake; and be quickened by Her Example, to* seek the Lord, *and* remember their Creator in the Days of their Youth, *I could not refuse; though I should have been better pleased, had I known your Intention, before it was composed. A Discourse upon such a Subject, design'd for the Press, deserved more Consideration and Polishing: But least, by altering it, I could hardly call it the same Sermon; I have let it come Abroad, almost in the same Method and Dress, in which it was delivered. A few Things I have added, in the Explication; and have enlarged pretty much, upon the Nature of Assurance, the Things presupposed to, or included in it; the Way whereby it is commonly attained, and the usual happy Effects of it: that I might prevent Mistakes about it, and excite our selves,* to give all Diligence, to make our Calling and Election sure. *The Faith of Assurance doth by no Means consist, in a tenacious Presumption, that we are Elected; or a Fond, but groundless Persuasion that our Sins are pardoned, of which we are never to Doubt, and which has never cost Us a single Tear, nor an Hour's Seriousness: It cannot be obtained, by Ascending into Heaven, to see* that Our Names are Written in the Book of Life; *nor are new Revelations to be expected: But the Faithful, commonly arise to it, by a severe Examination of their own Hearts, a narrow Scrutiny into their own Ways; that, by observing the sure and certain* Signs *of special, saving Grace, by its Fruits, they may ascend, from the Effects to the Cause, from their Calling to their Election, and so Conclude, as they may most certainly do.*

THAT

# PREFACE.

THAT GOD IS THEIR GOD, *becauſe he* hath given them his Spirit, *which hath wrought Faith and Holineſs in them; from whence they may, with the higheſt Aſſurance, gather,* THAT HE WILL BE THEIR GOD FOR EVER AND EVER, AND THEIR GUIDE EVEN UNTO DEATH. *And when the Holy Ghoſt, doth more immediately* Witneſs with their Spirits, *He compoſes Their Minds, gives them a clearer Knowledge of theſe* Signs, *and by a powerful Illumination, enables Them more certainly to diſcern them in Themſelves, and quickens Them to conclude, that They are called and ſanctified, and therefore Elected; and conſequently,* That God is Their God for ever and ever; *filling them, at the ſame Time, with raviſhing Joys, and holy Tranſports, which are rather the Effects of This Aſſurance, than the Aſſurance itſelf. The Form of Mrs.* Miller's Self-Dedication, *which you ſent me, and the other Things, relating to Her Carriage before Her Sickneſs, and Her* Frame *and* Sayings *upon Her Death-Bed, I have readily inſerted from Your own Mouth, that You nor Yours may never forget them. As it will be refreſhing, to read and meditate upon them, as long as You live; So, I hope, it will be a powerful Motive to You all, to imitate Her, in whatever was Praiſe worthy; and ſince, You are to hear no more from Her, I earneſtly intreat You, to reflect upon Her Advices, and Admonitions, and Remember that She Speaks to You, by what You may now Read. Let Her Children daily ponder the Wiſe Man's Advice,* And forſake not the Law of thy Mother. Bind them continually upon Thine Heart, and tie them about Thy Neck. When They go, it ſhall lead Them; when They Sleep, it ſhall keep Them; and when They Awake, it ſhall talk with them.

*Pro.* 6. 20.--23.

I am, SIR,

Your aſſured Friend,

Hammerſmith, May 22d, 1733.

And moſt Humble Servant,

DAVID MILLAR.

A Fu-

A

# Funeral - SERMON

Occaſion'd by the Death of

## Mrs. *Elizabeth Miller*,

*&c. &c.*

Pſalm XLVIII. v. 14.

*For this* GOD *is our* GOD *for ever and ever; he will be our Guide even unto Death.*

THE Occaſion, Scope, and Matter of this Pſalm, are much the ſame, with thoſe of the *Forty Sixth*, as will eaſily appear, to any that will compare them. They ſeem to have been pen'd by the ſame Hand, at the ſame, or ſome ſuch like Time. The ſame Strains, Life and Spirit run through them. The ſame Gratitude and holy Joy, the ſame ſerene Tranquillity of Mind, the ſame Firmneſs and Intrepidity of Soul; the ſame unſhaken Truſt and Confidence in God, in the midſt of Confuſions, Terrors, Deſolations, Dangers; and the ſame Hope in his Goodneſs, Power, and Vera-

racity, for the future, may be obſerved, in every Thought, in every Line. They were both compoſed by, or directed to, the Sons of *Korah*, as moſt, if not all thoſe Pſalms, which contain the Church's Comforts, under, or againſt Afflictions and Sorrows are.

This, in particular, is a *Thankſgiving* Pſalm, containing unfeigned Praiſe to God, for the Deliverance of *Jeruſalem* from ſome ſignal and imminent Danger of an Invaſion, or Siege, by ſome potent confederate Princes. It was compos'd by one, who was deeply affected, with the ſurprizing and ſeaſonable Interpoſition of Providence for his People; full of the warmeſt Tranſports of Gratitude: was to be ſung with the moſt chearful Voices and Hearts; and to be preſerved for the Inſtruction and Imitation, the Encouragement, Eſtabliſhment and Comfort of the Church of God, through all ſucceeding Ages.

Some refer it to that glorious Salvation, which the God of *Iſrael* wrought for his People, *when the Children of* Moab, Ammon, *and* Mount Seir, *a great Multitude, came up againſt* Judah, *in the Days of* Jehoſhaphet. Others think, and perhaps more juſtly, that it was compoſed, after that extraordinary Deliverance from the King of *Aſſyria*, in the Days of that great Reformer *Hezekiah*, *when all the fenced Cities of* Judah *was taken, and a great Hoſt came againſt* Jeruſalem, and approach'd to its Walls. How low was the Eſtate of the *Jews* at that Time! *Hezekiah* had bought a Peace, or rather a Suſpenſion of Hoſtilities, at a vaſt Expence, and yet all

2 Chron. xxi. 22, 23.

2. Kings. xviii. v. 14, 19, and ch. xix.

all would not ſatisfy! ſoon after they muſt have *Jeruſalem.* But then, *God was known in her Palaces for a Refuge.* That Mi- Verſ. 3.
racle of Mercy, which God wrought for them, with the effects of it, ſeem to be beautifully painted out, v. 4. — 8. *For lo, the Kings were aſſembled, they paſſed by together*; tho' they came up to the City, yet were they ſtrangely diverted from ſtaying before, or blockading it. *They ſaw it, and ſo they marvell'd*; *they were troubled and haſted away: Fear took hold of them there*, &c. Probably, they were ſtricken with a Terror from the Lord, ſo that they could not ſurround, or inveſt the City; and no wonder, that that terrible Slaughter *of an Hundred Fourſcore and Five Thouſand of their Army, by an Angel of the Lord,* 2. Kings, xix.
filled them with Conſternation and Per- 35.
plexity. *Then did Fear take hold of them there*; and *Pain, as of a Woman in Travel.* This Work of the Lord they affectionately acknowledge, and grately celebrate, v. 8. — 11. exhorting *Zion*, and *the Daughters of* Judah *to be glad*, to lay up theſe Things in their Memories and Hearts, that they might be tranſmitted to Poſterity, for the Faith and ſupport of the Church in After-Ages; *that they might tell it to the Generation following*, how wonderfully they were Preſerved, how ſeaſonably ſaved, and how miraculouſly their Enemies were diverted, reſtrained, deſtroyed; and by WHOM, *even the Lord their God.* For *this God is our God for ever and ever*: and therefore, as he has interpoſed and delivered us, ſo will he, in

the ſame or the like Caſes, diſplay his Wiſdom, and Power, and Goodneſs for thoſe that come after us.

This is the Deſign and Import of the Pſalm. But, as *Jeruſalem* was a Figure, and Image of the Church in all Ages; as that City was ſo frequently, and ſo ſurprizingly deliver'd, becauſe it was the Place of the Temple, where *God was ſaid to dwell*; the Seat of his publick Worſhip, whether his People reſorted in a Body to ſerve him; and becauſe the Doctrine of the Goſpel, was to ſound out from thence to all Nations: ſo this Pſalm, does, or may reſpect the Church of Chriſt, to the End of Time. It will be ſtill true of her, *that God is known in her Palaces for a Refuge*; that *ſhe is the Joy of the whole Earth*; that, tho' Kings ſet themſelves againſt her, they ſhall never overcome; that *the Gates of Hell ſhall never prevail againſt her.* She ſhall, from Age to Age, have many Deliverances, many Wonders of Providence for her, to tell to the Generation following: And may ſtill encourage herſelf, and all her Seed, with this, *That this God is their God for ever and ever.*

2 Sam. vii. v. 6, 13. 1 Kings viii. v. 27. Deut. xvi. 16, 17. Luke xxvi. 47.

But, as theſe Words are true of the Church, in all Ages; ſo they may juſtly, and have been often, with the greateſt Satisfaction, applied by particular Believers to themſelves; and that in every State, when their Faith has been ſtrong and lively. There is an *appropriating* Act of Faith, which always raviſhes and ſatiates the Soul: The Faithful, when in the Exerciſe

of

of their Graces, are ſeldom long eaſy without it. As *Thomas*, fill'd with Admiration, cry'd out, MY LORD AND MY GOD; Jo. xx. v. 28.
as the Spouſe, in holy Extaſies, could ſay, MY BELOVED IS MINE, AND I AM HIS; Cant. ii. 16.
As the Apoſtle could aſſign this, as his greateſt Support, under all his Sufferings for Chriſt, I KNOW WHOM I HAVE BELIEVED; 2. Tim. i. 12.
as *Job*, when grieviouſly tried, and oppreſſed without and within, ſeeing little Reaſon to expect, any Change for the Better, in this Life, comforted his Soul with this, I KNOW THAT MY REDEEMER LIVETH: Job xix. 25.
ſo may every *honeſt* Believer in Chriſt, at ſome Times, upon ſure Grounds, and to his own unſpeakable ſatisfaction, refreſh himſelf with the Words of the Text, FOR THIS GOD IS MY GOD FOR EVER AND EVER: HE WILL BE MY GUIDE EVEN UNTO DEATH. Such an Application was made of them, by our Deceaſed Friend Mrs. MILLER, who very often, on her Death-bed, uſed to comfort herſelf with them. For this Reaſon it was, that they were choſen, for the Subject of this Diſcourſe; with this View, and in this Senſe, ſhall we therefore handle them. In this Light, ſerious Chriſtians (when they perceive, in themſelves, the bleſſed Fruits of electing and redeeming Love; of renewing, ſanctifying, and quickening Grace,) may refreſh themſelves with them, ſeveral Ways.

When they conſider the Nature and Promiſes of the Covenant, the Mediation of Chriſt, the Operations of the Holy Spirit in them, and reflect upon the paſt Experiences

periences of the Favour of God to them, they may ſafely encourage themſelves in all States, Conditions, Circumſtances, and in all the Times, that ſhall go over them. *This God*, who *elected me* from Eternity; *gave me* to his Son my dear Redeemer, as *one of his Sheep*; hath *given me his Spirit* to call, create me anew, quicken, regenerate, work Faith and all the Graces in me, *is my God*. He, who is my God, will be ſo for ever and ever: *for the Gifts and calling of God, are without Re-*
Rom. xi. 29. *pentance*. Tho' his Diſpenſations vary, and the Ways of his Providence may be changed; yet he himſelf, his Covenant and Promiſe, are always the ſame. Tho', *inſtead of Beauty I may have Aſhes, and Mourning for the Oyl of Joy, and the Spirit*
Iſa. lxi. 3. *of Heavineſs for the Garment of Praiſe*; yet I know, *that Weeping may endure for*
Pſ. xxx. 5. *a Night, but Joy cometh in the Morning*. They know, *they may be troubled on every Side, and yet not diſtreſſed; perplexed, but not in Deſpair; perſecuted, but not for-*
Cor. iv. 8. 2. *ſaken; caſt down, but not deſtroyed*. They may Triumph, and ſay, ſince THIS GOD
Pſ. lxxxiv. 11. IS MY GOD, *he will be a Sun and Shield; he will give Grace and Glory, and will withhold no good Thing from me: When I paſs thro' the Waters, he will be with me; and thro' the Rivers, they ſhall not overflow me:*
Iſ. xliii. 2. *when I walk thro' the Fire, I ſhall not be burnt; neither ſhall the Flames kindle upon me*. They may, on a Sick-bed, and in the View of all the Agonies and Terrors of Death, ſing, "How Sick-ſoever I am, "whateyer I do, or may feel or fear,

"*This*

" *This God is my God for ever and ever*; and Heb. xiii. 4.
" therefore, *He will never leave me, He will*
" *never forſake me*; and ſo I can never be Heb. xiii. 5.
" miſerable". Yea, ſince all poſſible Happineſs ariſes from, and conſiſts in this, that *God is his God*, he may with a holy Humility and Joy ſay, " *Come what will,*
" *even tho' the Sorrows of Death compaſs me,*
" *and the Pains of Hell get hold of me, tho'*
" *I find Trouble and Sorrow:* yet I am, I Pſ. 116. v. 3.
" ſhall, I cannot but be happy. *When I*
" *walk in Darkneſs, and tho' I ſhould ſee*
" *no Light, I will truſt in the Name of*
" *the Lord, and ſtay myſelf upon my God.*" Iſ. lx. 10.
He may then with Peace take his Leave of all around him, telling his Children or Relatives, according to the Pſalmiſt's Directions in the preceding Verſe, that *this God is his God, and will be his Guide*: he may ſet his Face againſt his *laſt* Enemy, and addreſs himſelf to his Journey, with an humble Faith and Boldneſs, ſinging, " *O Death, where is thy Sting? O*
" *Grave, where is thy Victory?*" But, to Cor. xv. 55,
be more particular.

The Verſe may be conſider'd as a beautiful Enthymeme, in which we have

The glorious Antecedent, FOR THIS GOD IS OUR GOD FOR EVER AND EVER. A Propoſition of which Believers may be, and often are ſatisfied, with all the aſſurance of Faith: a Propoſition full, and comprehenſive of all manner of Bleſſings, and from which all manner of Comfort may be drawn.

The relieving Conſequent, HE WILL BE OUR GUIDE EVEN UNTO DEATH; or,

as

as the Septuagint has it, FOR EVER. This is evidently contain'd in the Antecedent, and naturally flows from it.

Pſ. xxiii. 1. There are many ſuch Enthymemes in Scripture, ſuch as, "*The Lord is my Shep-herd, I ſhall not want*". And one, it may be, yet more immediately to our Purpoſe, Pſ. xlvi. 1, 5, in the xlvith Pſalm, "*God is our Refuge and Strength, a very preſent Help in Troubles: Therefore will not we fear, though the Earth be removed,* ——

It is not to be thought, that, in a ſingle Diſcourſe, we can penetrate into the Depths, that appear in theſe Words, or offer the greateſt Part of thoſe glorious Truths, which may eaſily be gather'd from them: Let it ſuffice, that we glean up ſome few of the moſt obvious of them, in this Method.

I. We ſhall divide, and practically explain the whole Verſe. And, being deſired more eſpecially to inſiſt upon the Firſt Part, we ſhall,

II. Shew what is pre-ſuppoſed to, and implied in that happy Aſſurance, whereby the Faithful apply theſe ſignificant Words to themſelves, *For this God is our God for ever and ever.*

III. How Believers may ariſe to the Aſſurance of their own perſonal Intereſt in God thro' Chriſt. And

IV. Shall conclude with ſome ſuitable Improvement.

I. We ſhall divide, and practically explain the whole Verſe; and, in it, we may obſerve theſe following Things:

1. The

1. The Conjunction, joining these Words with the preceding, *for:* which, some think, is not here *Causal*, but *Continuative*; and may be translated *that*: and then they run thus, *That ye may tell the Generation following*, THAT *this God is our God for ever and ever*. But, if we take the Verse as a Reason of the former Exhortation; than the Scope is, That ye may transmit the Memory of present Deliverances to Posterity, for their Encouragement and Support under the same, or parallel Trials, Fears, Dangers; For *This God is our God*, the Church's God, for ever and ever; and therefore, will either preserve her from, save her under, and carry her through, whatever befalls her, as he has hitherto commonly done; Or, will give the Sanctified use of all Dispensations, and make them work together for her Good. And than, the private Christian may comfort himself under all new Calamities, with this, 'The God, who has counselled, protected, assisted, relieved, and 'saved me heretofore, *is my God:* He, who 'has *prevented me with Blessings, of his* '*Goodness*; surprizingly appeared for me, 'when all Hope and Help seem'd to fail; 'diverted or check'd, restrained or turn'd, 'the Hearts of my Enemies; He, who 'has raised up Friends unexpected, to 'advise, cherish, and assist me; *is my God* '*for ever and ever.* He, who has often re-'strain'd the Tempter, or blunted the Temptation; who has either kept me from 'Temptation, or strengthen'd me against, 'and under it; He, who has often relieved me with the Light of his Coun-

'tenance, and the Recruits of his Grace, 'under Deſertions, Declenſions, or miſ-'givings of Heart, *is my God*, and will 'continue to diſplay his Wiſdom, Po-'wer, Goodneſs, and Truth in my Be-'half; He, who has been with me, *in 'Six Troubles, will be with me in Seven*; '*and will never leave me, 'till he has done* Gen. xxviii. 15. '*that which he has ſpoken to me of.*' Yea, on a Death-bed, he may with Chearfulneſs tell his Children, and Relations, *what God hath done for his Soul*; may, from his Experience, recommend Holineſs, and a ſteadfaſt Confidence in God thro' Chriſt to them; and exhort them to chuſe *this God for their God*, and *to cleave unto him with full purpoſe of Heart*; aſſuring them, that if they do, He *will be their God*, will guide, lead, protect, bleſs, and ſave them, as he has done him.

2. We have here the *Subject* of the Propoſition, *This God*; who is called *Jehovah*, v. 1. *the Lord who is known in the Palaces of* Zion *for a Refuge*, v. 3. *the Lord of Hoſts, and our God, who breaks the Ships of* Tarſhiſh, *and will eſtabliſh his Church*, v. 7, 8. to whom the Pſalmiſt addreſſes their humble and joyful Acknowledgments, v. 9, 10. *This God*, ſings he, *is our God.*

There is a wonderful Force and Beauty in the Pronoun, THIS: *This God*, and not another. Not *the Vanities of the Nations*; Jer. xiv. 22. Pſ. 115. 4. 8. Not the *God* or Gods of the Heathens, who *can do nothing*; *who can neither hear, ſee, nor ſpeak, through their Throat*, &c. Not a God, who can neither ſave, nor deſtroy: But *This God*, who has done all theſe

Things.

Things. *This God*, whom we know, whoſe Providence ruleth over *all*, *who is in the Heavens, and hath done whatſoever he pleaſed:* *This God*, whoſe unſearchable Wiſdom, omnipotent Power, infinite Goodneſs, ſuperabounding Mercy, and never-failing Truth, we have ſo often, ſo ſeaſonably, ſo ſurprizingly experienced: *This God*, whoſe Word we have tried, and whoſe Promiſe we have ſo frequently found faithful and ſure; He *is our God.* Pſ. 115. 3.

The Words are, by ſome, thought to relate to the *Meſſiah*, that was to come: The demonſtrative Pronoun, they believe, points directly to him. It can't be doubted, that he is often call'd *Jehovah*, *our God*, *the Lord of Hoſts*, *the King of* Zion. It can't be denied, that it was the Divine Perſon, who was afterwards *manifeſted in the Fleſh*, and became *Emmanuel*, GOD WITH US: that brought the Children of *Iſrael* out of *Egypt*, lead them through the Red-Sea, and the Wilderneſs, eſtabliſhed them in *Canaan*, *was the Shepherd of Iſrael*, who ſaved them from all their Diſtreſſes. It is certain, that he was, in a peculiar Manner, the Guide, Ruler, and Deliverer of his Church, from the Beginning; as he, who had undertaken to redeem them from all Evil, and to procure all good Things for them, by his Obedience unto Death. It is plain it was *his coming in the Fleſh*, that was the great Promiſe of the Old Teſtament; that this was ſtill given as the great Support of the *Jews* under all their Diſaſters, that *to them a Son was to be given, and to them a Child was to be born*; *That their God would come with* Mat. i. 23. Exod. iii. 2. 16. --- Ch. xiii. 21. and 14. 19 Numb. xxi. 5. --- 10. comp. with Iſ. 63. 9. and 1 Cor. x. 3---11. Iſ. ix. 6.

*Vengeance, even God with a Recompenſe*; that
Iſ. xxxv. v. 1. *he would come, and ſave them*, &c. And therefore it is no wonder, if, in a Thankſgiving Song, they celebrated him, who had ſo ſignally appear'd for them in ſo many Caſes, as their glorious Deliverer now: and recommended Faith in him, as their Saviour, for ever, to all their Poſterity. Several other Hints might be offered to ſupport this, which are no way foreign to the Deſign and Impart of this Pſalm. But, as this is not a proper Time to enlarge on this, it is ſufficient here to obſerve, That the BLESSED THREE are neither divided in their Eſſence, nor Operations; that they all concur, according to their ſeveral Subſiſtences, Properties and Relations, to all their Works without themſelves; That God the Father is his People's God *only* in Chriſt; That all the good Things promiſed in the Covenant, are conferred on the Elect, *only in*, *through*, *for*, *with*, and *by* the Redeemer. And, therefore, if the *Father* is the Churches God, it is only in Chriſt; if he leads, guides, feeds, bleſſes, ſaves them, it is by the Hand of the *Meſſiah*, and by the powerful Operation of the *bleſſed Spirit*.

3. The Predicate, OUR GOD. The Verb connecting this with the Subject, is not expreſſed in the Original, but is eaſily and neceſſarily ſupplied, IS OUR GOD.

*He is our God* in Covenant; *he enter'd into a Covenant with us, and we became his.*
Ezek. 16, 8. Jer. iii. 17. Gen. 17. *He is married unto us.* He made a Covenant with *Abraham*, and eſtabliſh'd it with his Poſterity. It was mutually renewed and ratified,

ratified, when he brought us out of *Egypt*; when we paſſed the *Jordan*, and many Times ſince. Exod. xxiv. 7, 8. Joſh. v. 2, 11.

*He is our God*, by his *free* and *gracious Choice of us from all People*; by his *gratuitous* Adoption of us for his Children, *his Firſt born, his Portion, his Treaſure, his Peculiar People out of all the Earth.* Deut. vii. 6, 9. Exod. iv. 22. Exod. xix. 5.

We have had frequent Experience of this comfortable Truth, that *he is our God.* As he has always acted like himſelf, as the *Lord Jehovah*, a God of *infinite* Perfections, Majeſty, and Glory: ſo has he acted like OUR GOD, and done all that, for us, which he has promis'd us; all that we could expect from *our own God*, or that any People ever expected from *their God. He found* his People our Anceſtors *in a deſart Land, and in the waſte howling Wilderneſs: he led them about; he inſtructed them; he kept them as the Apple of his Eye. As an Eagle ſtirreth up her Neſt, fluttereth over her Young, ſpreadeth abroad her Wings, taketh them, beareth them on her Wings: and ſo the Lord alone did lead him, and there was no ſtrange God with him. He made him ride on the high Places of the Earth, that he might eat the increaſe of the Fields, and he made him to ſuck Honey out of the Rock, and Oil out of the Flinty Rock, Butter of Kine, and Milk of Sheep, &c. He made* Deut. xxxii. 10,---15. *his own People to go forth of* Egypt *like Sheep; and guided them in the Wilderneſs like a Flock. And he led them on ſafely, ſo that they feared not; but the Sea overwhelm'd their Enemies. He brought them to the Border of his Sanctuary; even to the Mountain, which*

*which his Right-hand had purchaſed. He caſt out the Heathen alſo before them, and divided them an Inheritance by Line, and made the Tribes of* Iſrael *to dwell in their Tents. Yet they tempted, and provoked the moſt high God; and kept not his Teſtimo-*
Pſ. 78. 52, 57, *nies, &c. But he, being full of Compaſſion, forgave their Iniquity, and deſtroyed them not; yea, many a time, turned he his Anger away, and did not ſtir up all his Wrath. For he remember'd, that they were but Fleſh,*
Verſ. 38, 39. *&c. God is our Refuge and Strength, a very*
Pſ. 46. 1. *preſent Help in Trouble.*

We can't forbear expreſſing, that there is a noble Triumph of Faith in this Propoſition; a holy boaſting in the Lord; a glorying in him *as theirs.* They exult and rejoice in this; not ſo much in
1 Cor. i. 29, 31. their Deliverance, as *in their Deliverer*: not in what they enjoyed, or hoped for in this Life, but *in their God:* not in their Safety, Peace and Proſperity, but *in the Author of them.* And well they might; for,
Pſ. 144. v. 15. *happy is that People, whoſe God is the Lord.*

What the *Pſalmiſt* here rejoices in, as the unſpeakable Privilege of the Church, is the undoubted Bleſſing of every ſerious Believer; and therefore, *every one* of them *may*, and many of them actually do, ſing in the full Perſuaſion of this. The honeſt Chriſtian may ſay unto the Lord,
Pſ. 31. 14. Lam. 3. 24. "*Thou art my God*". He may ſing, "The Lord is my Portion ſaith my "Soul. *This God*, who hath done ſuch "and ſuch Things to, and for me, and "hath wrought ſuch a ſaving Change in "me; *he is my God*" But, oh! who can

tell

tell what is contain'd in theſe Words! *He himſelf*; not only his Mercies and Favours, but *he himſelf is mine!* His Eſſence, Perfections, and Attributes are mine! his Wiſdom to guide me, his Power, to uphold and protect me; his Bounty and Goodneſs, to ſupply me; his Mercy, to pardon, pity, and relieve me; his Grace, to aſſiſt, quicken, enable and be ſufficient for me; his Strength, to be made perfect in my Weakneſs; his long-ſuffering, to ſpare me; his Compaſſion and Pity, to bear with my Infirmities, and ſhelter me in Danger and Diſtreſs; his immutable Veracity, to be the Stay of my Faith; and his All-ſufficiency, to be my Portion, my All!

If *this God is my God*; *all the Perſons of the Trinity are mine.* The *Father* is my Father; the *Son* my Redeemer and Saviour; the *Holy Spirit* my Enlightener, Sanctifier, Comforter. The Love of the Father, the Grace of the Lord Jeſus Chriſt, the Communication of the good Things, which the Father has promiſed to his People, and the Son has purchaſed for them, by the Holy Ghoſt, are mine. *If this God is my God*; then the *Saviour is mine*, with all the Benefits of his Obedience, Paſſion, and Intereceſſion. *He is made of God, unto me, Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* His *Righteouſneſs* is mine, for my Juſtification; his *Blood*, for cleanſing and waſhing; his *Stripes are for my healing*; his *Death* is the Death of Sin and Death; his *Reſurrection* is my quickening; his *Interceſſion* is for my

1. Cor. i. 30. Phil. iii. 8. 1. Jo. i. 7. Iſa. liii. 5. Heb. ii. 14. 1. Pet. i. 3.

Accep-

Rom. viii. 34. Acceptance; his *Grace* and *Spirit* for my
ibid. v. 9. 14. Sanctification; his Word is for my Inſtruc-
Pſ. xix. 7, 11. tion, Edification and Comfort. *He is mine*, and all the Relations which he bears to his People; he is *my Shepherd*, *my Friend*, *my Brother*, *my Lord*, *my Huſband*, &c. He is mine in all his Offices, my Prieſt, Prophet,
Jo. xiv. 6. King; the *Way*, *the Truth*, and *the Life*. Chriſt is mine; and therefore I ſhall live by his Life; be wiſe, by his Wiſdom; ſtrong, by his Strength; righteous, by his Righteouſneſs; ſafe, by his Protection; delighted, by his Shade; nouriſhed, by his Fleſh and Blood, which he gives for the Life of his Servants; and happy in his Happineſs for ever and ever. He is my *Life* and *Light*; he is *my Sun* and *Shield*; he has given me a Title and Right to the Inheritance; yea, he is *my Right*, and by him ſhall I *enter in*
Rev. xxii. 14. *thro' the Gates into the City*; *where I ſhall be*
1 Jo. iii. 2, 3. *with him*, *ſhall ſee him as he is*, *ſhall be like him*, ſhall fare as he does, and ſhare in all his Glory and Happineſs.

Since *this God is my God*, *his Providence is mine*; ſo mine, that all Things ſhall be overruled for my true Intereſt; and *all Things*, *even Perſecution*, *Affliction*, *and the Things*
Rom. viii. 28, *we moſt ſhun and dread*, *ſhall work together*
Pſ. xxxiv. 10. *for my Good*. *I ſhall not want any good Thing*;
Pſ. xli. 10. *nor ſhall any Evil come near my Dwelling*. I ſhall be ſafe wherever I go, ſecure by Day and Night. He will be my *Refuge* and *Fortreſs* in dangerous Seaſons; will ſo order it, that Mercies and Croſſes, Proſperity and Adverſity ſhall both be bleſſed to me. He will *either deliver me from*
1 Cor. x. 13. *Temptation*, *or provide a Way for my Eſcape*,

*that*

*that I may be able to bear it.* Every Providence ſhall have a happy Tendency, and ſhall further me, one way or another, in my Way.

*Since this God is my God, his Covenant with all its Privileges; his Promiſes, thoſe great and precious Promiſes,* which contain all good Things for Soul and Body, for Time and Eternity, even *Things which Eye hath not ſeen, nor Ear heard, nor hath it entered into the Heart of Man to conceive; are all mine.* I am no longer *under the Law, but Grace*; no longer *under the Power of Satan*, the *reigning* Prevalence of Sin, the Tyranny of Corruption; but *delivered, made free*, and *brought into the glorious Liberty of the Sons of God.* I am *turned from Darkneſs to Light*; am no longer *afar off*, but *made near*; no longer an *Enemy, alienated by wicked Works*, but *reconciled to God, thro' his Son, who hath made Peace by the Blood of his Croſs.* I am no longer under Condemnation, expoſed and Guilty; *for, the Law of the Spirit of Life in Chriſt; and Jeſus hath made me free from the Law of Sin and Death. If he is my God, he is my Father, and I am a Son; if a Son, an Heir, and Joint Heir with my dear Redeemer.* Since *he is mine, all the Promiſes* of Forgiveneſs, Peace, Acceptance; *all the Promiſes* of needed Light, Life, Succour, Strength and Comfort; *all the Promiſes* of the Preſence and Favour of God in every Place, State, Company, at all Times, when in Sickneſs or Health, at Home or Abroad, when Affairs ſmile, or are blaſted, in Life and Death; *are mine.* In a Word, ſince *this*

2 Pet. i. 4.
1 Cor. ii. 9.
Rom. vi. 14.
Col. i. 13.
Rom. viii. 21.
Acts xxvi. 18.
Eph. ii. 13, 14.
Ib. iv. 18.
Rom. viii. 2.
Ver. 16, 17.

*God is my God; all Things are mine: Whether* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, or Things preſent,* 1 Cor. iii. 21, 22. *or Things to come; all is mine! The Things of both Worlds!*

To conclude this Particular, If *This God is my God*; all that he *is*, all that he *has*, all that he *can give*, all that he *can do*, all that he *can be*, to *any ſuch* Creature, *beyond what I can either expreſs or conceive*; *is mine.* Well then, may the Believer *rejoice with a Joy unſpeakable, and full of Glory*, when he meditates on his Covenant Relation with God.

4. It is added to the Predicate, FOR EVER AND EVER. Not only *now*, for a few Days, or Years, for *the Life that now is*, or for *any limited* Time hereafter, how great ſoever; but, *for ever and ever*, even to Eternity. The *Hebrew* Phraſe is, literally tranſlated, *for ever and yet*; to ſignify the unlimited Duration of this happy State. When we have conſidered the Continuation of this Felicity the moſt intently; gone as far as we can, even 'till our Imagination reel, is tired and faint: When we reſt and pauſe a little, and begin again, adding all we can reach, to our former Account, and ſo go on, 'till we have quite loſt ourſelves: And can go no farther, nay, tho' we do this ever ſo often, we can never reach to the End of it. There will be ſtill *ſome Thing, a yet* to come!

This prodigiouſly heightens this Felicity; wonderfully enlarges our Ideas of it, and makes this Happineſs, Happineſs indeed: *viz.* that it is *perpetual and uninterrupted*;

*rupted.* Could it be interrupted or broken, *if it were but for a Seaſon*, the Bleſſed might be miſerable, during the Intervals; and the Suſpicions of the Approach of ſuch a Period would tarniſh their preſent Joy and Peace; and, what they loſt, when ſuch Seaſons came, or ſuffered when they continued, would unconceivably alter Things, and diminiſh their Happineſs. Could it end, the Proſpect, or Fear of this would quite marr their Satisfaction, and leſſen their comfortable Senſe of whatever they could enjoy in the mean Time; it would fill them with Sorrow and Anxiety, and, when the End came, they might find themſelves in another State for ever. But, when they are ſatisfied, that *this God is their God, for ever and ever*; what conceivable, what poſſible Happineſs is wanting?

The ſincere Chriſtian, when aſſiſted to rejoice in his Covenant Relation to God, never forgets this. Were the *Eternity* of his Happineſs uncertain, it would damp his Spirits, and inconceivably diminiſh his Satisfaction: But, oh! theſe Words *for ever and ever*, enlarge his Proſpect, raviſh his Soul, and ſatisfy him, that his Felicity is *compleat*. *This God is my God* NOW, he will be ſo *for ever and ever:* Not only in this Life, under all the Times that go over me, but after it: Not only 'till Death, but in it, and through it: Not only 'till I die, but when I ſhall be dead: (which aſſures me, that my Soul ſhall not die with my Body, *for God is not the God of the Dead, but of the Living*; and that my Body ſhall not always continue in my Grave, Mat. xxii. 31, 32.

but ſhall riſe again, for God is not the God of the Soul only, but of the whole Perſon: Not only for ſome Ages, or Millions of Ages after the Reſurrection, but for *endleſs* Ages, even *for ever and ever*. He may ſing when oppreſſed with Fears, ſurrounded with Dangers, or ſtruggling with Difficulties and Storms; 'Theſe 'Tempeſts ſhall ſoon be over; over for 'ever! if not ſooner, they ſhall all ceaſe at 'Death, and then I ſhall bid an everlaſting Adieu to them; and in the mean 'Time, I ſhall never be alone, for *my 'Shepherd will be with me*; I ſhall never 'be hopeleſs, helpleſs, nor wholly deſtitute, for he will never leave me; and, 'when Death comes, it ſhall waft me 'ſafely over to eternal Glory. When 'theſe Mountains and Hills ſhall be no 'more, when the moſt durable Things 'below ſhall ceaſe; I ſhall be happy: *For 'this God is my God!* How may the Sick, the dying Saint, rejoice in the Proſpect of compleat Happineſs? 'True; I 'am, at preſent, pained, and full of Un'eaſineſſes, but they ſhall ſoon come to a 'Period! A few Sighs, and Tears, and 'Prayers more; a few Fears, Cries, and 'Groans more, and then I ſhall have Reſt! 'Death *muſt* take down every Pin and 'Stake, and demoliſh the Walls of this 'Tabernacle; it will divorce the Soul 'from the Body; yea, have Dominion 'over me, for a Time; but, *even this laſt* 1 Cor. xix. 26. *'Enemy ſhall be deſtroyed. Though after 'my Skin Worms deſtroy this Body, yet in 'my Fleſh ſhall I ſee God: Whom I ſhall*

*ſee*

'*ſee for my ſelf, and mine Eyes ſhall behold*, Job xix. 26,
'*and not another*, &c. and then, oh then! 27.
'ſhall I be *for ever with him.* When
'Creature Comforts ſhall be no more;
'*when the Earth, and the Works that are*
'*therein, ſhall be burned up*; *when all theſe* 2 Pet. iii. 10,
'*Things ſhall be diſſolved: when the Earth* 11.
'*and the Heavens ſhall fly away, and no*
'*Place ſhall be found for them*; then, oh Rev. xx. 11.
'then! ſhall I be happy; *for this God is*
'*my God, for ever and ever!* Bleſs the
'Lord, O my Soul: and all that is within
'me, bleſs his holy Name! Bleſs the Lord,
'O my Soul!'

5. We have here the glorious Conſequent, HE WILL BE OUR GUIDE. This is plainly included in the Propoſition. God is a Guide, to *all*, to whom he is a God: But he is *our God*; therefore he will be our Guide. Indeed, the divine Conduct, is but one Part of the inexpreſſible, inconceivable Happineſs, of *thoſe whoſe God he is.*

Some read it in the preſent Tenſe, *He* IS *our Guide*; and, it is certain, he could not be our God if he were not: Others in the Future, according to our Tranſlation, *he will be our Guide*; and, indeed, if he continues *our God for ever*, he cannot but be *our Guide for ever.* They are both true, and manifeſtly contained in the Propoſition. He is not ſo our Guide *now*, as to ceaſe to be our Guide *hereafter*; nor is this Privilege ſuſpended for the Preſent, ſo as to commence at ſome future Moment; but he *is*, and *will* be our Guide.

The Septuagint has it ποιμανεῖ, a Word expreſſive of the whole paſtoral Care.

He

He will *lead, feed, guide, heal, govern, rule us as a Flock*, or as *a Shepherd does his Sheep*; and ſo it coincides with that Parallel Enthymem, *The Lord is my Shepherd, I*
Pſ. xxiii. 1. *ſhall not want*, &c. *viz.* any Thing which *ſuch* a Shepherd can, or ſhould do for me; any Thing that comes within his Charge and Office, or which I can expect from him, *as my Shepherd.*

This Tranſlation more fully anſwers the innumerable Privileges comprehended in the Antecedent; nor does it, in the fulleſt Extent of its Signification, exceed them; and, therefore, we might very juſtly, and properly, take in, at leaſt, the Chief of them: But we ſhall content ourſelves, at preſent, with this glorious Privilege, *the divine Conduct.* HE WILL BE OUR GUIDE. *If ſo,*

HE WILL SHEW US THE WAY *in which we are to walk*, even the Way of his Statutes and Commandments. *Our Ears ſhall hear a Word behind us, ſaying, This is the Way, walk ye in it, when we turn to the*
Iſ. xxx. 21. *Right-hand, and when we turn to the Left. Good and Upright is the Lord, therefore will*
Pſ. xxv. 8. *he teach Sinners in the Way.* If *he is our Guide*, he will not only *ſhew* us his Paths, and then leave us to walk in them, by our ſelves; but *he will be with us* as a Companion, a Helper, a Deliverer, a Comforter. A Guide is uſually a Companion, a free, uſeful Companion; if he then is our Guide, we ſhall have the beſt and moſt pleaſant Company: If He guides and inſtructs, he will alſo be our Shelter by the Way; *he will be as an hiding Place from the*
Iſ. xxxii. 2. *Wind, and a Covert from the Tempeſt: as Rivers*

*Rivers of Water in a dry Place; as the Shadow of a great Rock in a weary Land.* Nor ſhall we want his Aſſiſtance; for, *he ſhall feed his Flock, like a Shepherd: he ſhall gather the Lambs with his Arm, and carry them in his Boſom, and gently lead thoſe that are with Young.* His Preſence will not only be our Safety from Danger, but our Joy and Rejoicing by the Way. If he is our Guide, he will be *with us*, and then, *who can be againſt us? Who can harm us?* If he is with us, *he will lift up the Light of his Countenance upon us; and, by ſo doing, will put Gladneſs in our Hearts, more then in the Time that the Corn or Wine of others are increaſed.* Iſ. xl. 11. Pſ. iv. 6, 7.

All this, and a great deal more, may the *honeſt* Chriſtian be aſſured of. 'This 'God *is my God, and will be my Guide.* 'And, if ſo, all will be well! I ſhall be 'be well guided indeed! tho' the Way, 'in many Places, may be rough, unplea-'ſant, difficult; tho' the Weather may be 'gloomy and melancholy, and my Cir-'cumſtances, in the World, to outward 'Appearance, no Way deſireable; yet, *he 'will be my Guide*, and that alone is ſuf-'ficient to make me eaſy, ſafe, happy. 'I ſhall never be alone, ſince my Guide 'will be with me. *I ſhall never want, 'but ſhall feed by the Ways, and my Paſ-'ture ſhall be in all high Places. I ſhall 'not hunger, nor thirſt, neither ſhall the Heat 'nor Sun ſmite me: for he that hath Mer-'cy on me ſhall lead me, even by the Springs 'of Water ſhall he guide me.* I need not 'deſpond, ſince where-ever he guides me, Iſ. lxix. 9, 16.

'he

2 Chr. xxxii. 22. ‘ he will take care of me. In Time of ‘ Danger he will ſave me, as he did *He-* ‘ *zekiah, and guide me on every Side.* When ‘ I am inclined to turn aſide from the Pſ. xxxii. 8. ‘ Way, *he will guide me with his Eye.* ‘ In Time of Error I ſhall be eſtabliſhed; John. xvi. 19. ‘ for, *his Spirit will guide me into all Truth.* ‘ Yea, *if I ſhould go aſtray like a loſt Sheep,* Pſ. cxix. 176. ‘ *yet will he ſeek his Servant* ; He will find ‘ and bring home the loſt Sheep. *When* ‘ *I walk in Darkneſs, and ſee no Light,* ‘ *I ſhall truſt in the Name of the Lord,* Iſ. l. 10. ‘ *and ſtay myſelf upon my God.*’

Thus may the ſerious Believer reaſon, and encourage himſelf ; thus may he ſing at all Times, in all Conditions! ‘ *This* ‘ *God is my God, and will be my Guide,* ‘ in Proſperity and Adverſary ; thro’ good ‘ Report and bad Report ; when all ‘ Things are calm, quiet, promiſing, and ‘ when troubled, in danger, ſeem deſpe- ‘ rate ; in Health or Sickneſs ; in Life ‘ or Death.’ Which leads us to obſerve,

6. That it is added, EVEN UNTO DEATH, a glorious Expreſſion, and full of Comfort, if any can be! including many inexpreſſible Benefits in it to the Church, and, eſpecially, private Chriſtians. Every ſerious, believing Penitant may ſay, He, *who is my God for ever and ever, will be my Guide,* EVEN UNTO DEATH ; and if ſo,

*He will guide me,* not only *now* and *then,* thro’ a *few* Hazards and Difficulties, but *as long as their is any Danger,* either of *loſing* the Way, or of *being overcome* by Mal. vii. 4. my Enemies, or *found to give over,* or *go back,* becauſe of inſuperable Oppoſition. ‘ Tho’ *the Gate be ſtrait, and the Way*

'*narrow, that leads to eternal Life*; tho' 'while I am in it, I muſt expect to be 'oppoſed, by all the Power, Rage and 'Cunning, of Satan and his Emiſſaries, 'who will leave no Stone unturned, to 'divert, retard, obſtruct, and deſtroy me; 'yet, ſince *my God will be my Guide, even 'unto Death*, He will either *not lead me 'me into Temptation*, or *carry me through 'it*; will either *prevent* my wandring, or '*reſtore* me from the Ways of Sin; Yea, 'will lead me on, maugre all Oppoſition, 'and guide me ſafely through, notwith-'ſtanding the Arts, Might, and Dili-'gence of all my Adverſaries.'

*He will guide me as long as I am from Home*; will lead me even to *the End* of my Journey; not only at ſome, but in all Times; in ſome, but in all Places; even 'till I arrive at the Entry of my Father's Houſe. 'I know I am *not to lean to my own* Pro. iii. 5. 6. '*Underſtanding*, nor follow my own Caprice, 'Humour, Inclination, any more than to '*truſt to my own Strength:* but *my God 'will guide me through my whole Courſe.* 'He that hath led me thus far will not 'forſake me, when I am old and *gray-'headed!* He that hath been my Coun-'ſeller hitherto, will conduct me to, and 'through the laſt Stage, *even unto Death!*

*He will guide me even unto Death, and will not leave me then*; but having led me *to the Valley of the Shadow of Death*, he will walk *down with me into it*, will walk with me *through it*, and *up again into Glory*. What Comfort is this to the dying Soul? How joyfully may he ſing; '*yea*,

'*tho' I walk through the Valley of the Sha-*
'*dow of Death, I will fear no Evil: for*
Pſ. xxiii, 4. '*thou art with me; thy Rod and thy Staff,*
Pſ. lxxiii. 24. '*they comfort me. Thou ſhalt guide me*
'*with thy Counſel, and afterward receive*
'*me into Glory.*'

He will, more eſpecially, *guide me, when I moſt need his Conduct, at Death, and in it.* 'When I paſs through the ſwelling 'Waters, when the Billows thereof roar; 'when my great Enemy may have par-'ticular Advantages againſt me; when I 'can do nothing for myſelf, and thoſe that 'ſtand by, may prove but *miſerable Com-*'*forters*; when I may ſeem helpleſs, hope-'leſs, deſtitute; then, oh then! will he 'guide me! The Way may be very 'Gloomy and Melancholy, my Paſſage 'may be frightful, and to Appearance full 'of Danger, but it ſhall be ſafe, all ſhall
Pſ. lxxiii. 26. 'be well! *my Fleſh and my Heart faileth:*
'*but God is the ſtrength of my Heart, and*
'*my Portion for ever.* He that guides me '*to Death*, will guide me *in it*; he that 'leads me *to* the dark Gate, will lead me '*through it*: And tho', I may go weeping 'through it, yet will he welcome me home, 'and *my God ſhall wipe away all Tears from*
Rev. vii. 17, '*my Eyes.* Then, oh then! *ſhall I obtain*
Iſ. xxxv. 10. '*Joy and Gladneſs, and Sorrow and Sigh-*
'*ing flee away.*'

Having thus practically explained the whole Verſe, we now proceed, as we have been deſired, to ſhew.

II. What is *pre-ſuppoſed to*, and *implied in*, that particular Faith, whereby the Saints are ſometimes aſſiſted, upon the beſt Grounds,

to

to apply theſe ſignificant Words to themſelves; and ſay, '*For this God is our God* '*for ever and ever.*'

1. They pre-ſuppoſe, *that the Chriſtian has been inclined to lay hold of the Goſpl Covenant*, and that he has freely, fully, without Exception, without Reſerve, conſented to all the Articles of it. That he has *unfeignedly choſen this God for his God*, yielded and joined *himſelf unto him, in a perpetual Covenant that ſhall not be forgotten.* None Jer. l. 5. can claim *this God as their God*, but by Virtue of the Covenant of Grace, of which Chriſt is the Mediator, Surety, Ratifier: nor can any claim the Benefits of this Covenant, 'till they have heartily aſſented, and ſincerely conſented, to all the Parts of it, Precepts, Promiſes, Threatnings. While Sinners are *without the Covenant, they have no Hope, and are without God in the World*, being *without Chriſt, in whom only he is well pleaſed.* But when they receive the Redeemer by Faith, and are vitally united to him, by his Spirit which is given them, then God becomes their God, and they his Children; and then are they entitled, to all the Benefits and Privileges of his Covenant, in and through the Saviour.

2. They pre-ſuppoſe *ſome former Apprehenſion and Senſe, of this new and bleſſed Relation*; ſome ſweet Experience of the Benefits flowing from it. It is plain from the whole Pſalm, that they who thus encouraged themſelves, had had frequent Proofs, and many Evidences of Covenant Kindneſs; many Teſtimonies of God's Goodneſs, Favour, Mercy and Love; and that they in-

ſpired them with Hopes for the Future. And tho' the honeſt Believer is immediately upon his cloſure with Chriſt, entitled to all the great Things, included in theſe Words, *I will be your God*; yet it is not to be expected, that he can ever raiſe himſelf to ſing of it, 'till he has had many Taſtes and Proofs of theſe good Things: but after ſuch convincing Evidence, it is eaſy for him, from ſuch Experiences, to gather this Concluſion. From all that he has done, I have Reaſon to believe, *he is my God*; and if ſo, *he will be my God even unto Death.*

3. The Words *this God is my God for ever and ever*, are expreſſive of a *moſt ſolemn* and *deliberate Act of Faith*: and he that can ſeriouſly, and with integrity of Heart, ſay them after the Pſalmiſt, does it after the ſtricteſt Examination, the ſevereſt Reſearches into his own Soul, and the moſt attentive Reflection upon his own State, Frame, and Life. They are not Words to be uttered lightly and careleſly, nor can the thoughtleſs, inconſiderate, or preſumptuous Sinner ever have any Ground to apply them to himſelf. So far from it, that the humble tender Believer himſelf, dare not at *all Times*, and *without Fear*, take the Comfort of them: nor ever, except in Caſes very extraordinary, but after the moſt conſcientious Watchfulneſs, and moſt impartial Trial of himſelf.

They who dare ſpeak ſuch Things, as they ſhould, do it in the Sight of the *Omniſcient, who ſearches the Heart, and tries the Reins of the Children of Men, to whoſe Eyes all Things are naked and opened.* When the

Jer. xvii. 10.
Heb. iv. 3.

honeſt

honeſt Chriſtian encourages himſelf, from this Conſideration, he does, as it were, appeal to God, call him to Witneſs, that he has duly conſider'd Things, maturely weigh'd them, and upon the Whole, can ſing with Truth, '*This is my God for ever and ever.*'

The ſerious Believer who can rightly ſay, '*This is my God for ever and ever*, does, at the ſame Time, that he puts forth a reflex Act of Faith upon his own State and Frame, renew the direct Acts of his Faith. He does again receive, lay hold of, rely upon, embrace, and cleave unto him as his God. True Faith never reſts in, is never content with Generals; nor is ever ſatisfied with the Promiſes or Privileges of the Covenant, without a particular Application. It is not enough to the Faithful, that he is a God to others, if he is not theirs: *That the People is happy whoſe God is the Lord*, if they are not among the happy Ones. Theſe fine Things, they know, will never ſave them, if they are not their own. They are not conſtant, as *the Daughters of Jeruſalem*, to ſpeak of *Chriſt* as the beloved of others; but they *appropriate* him each to themſelves, *my beloved is mine, and I am his.* Each is for ſaying, *The Lord is my Shepherd. He is my Lord and my God.* Such *appropriating* Acts of Faith, are the ſupport and relief of their Souls.

Pſ. cxliv. 15.

Cant. v. 9, 10, 16.

4. The Expreſſion, *This God is my God for ever and ever*, plainly implies a *well grounded Hope*, yea, ſome Degrees of a *bleſſed Aſſurance* of their Covenant Relation with God, and of their Right to all the unexpreſſible, unconceiveable Privileges, contained

tained in, or reſulting from it. Many do honeſtly receive Chriſt, and humbly lay hold of him, who are afraid to venture, to ſuch Heights as this. Many may have the Fear, yea and Love of God, deeply imprinted on their Hearts, who yet dare not ſoar ſo high, as to ſay, *This God is my God.* Many be indeed implanted into Chriſt, and may really *be in him*, and *live in him, upon him, by him, for him*, and yet, their Faith may not be ſo ſtrong, as to comfort themſelves with it. They may truly rely upon him, and cleave unto him, and yet may not have the Confidence to ſay, *my Beloved is mine, and I am his. I know in whom I have believed.* But the Chriſtian who can ſing, *This God is my God*, he not only has, and does yield himſelf unto him, but ſees and knows it; he not believes, but is perſuaded, ſatisfied, aſſured, that he does ſo. Sometimes this Aſſurance is only ſo great, as to caſt the Ballance againſt *doubting*; at other Times it is ſo ſtrong, that it falls but little ſhort of *the higheſt rational Certainty.* Sometimes it is only ſufficient for a peaceful Hope; at other Times, it riſes to Confidence and Boldneſs. And when it does,

5. Thoſe that are ſo happy, as that they can aſſuredly ſay, *This God is my God for ever and ever*, do *content* and *ſatisfy themſelves with him as their Portion, their Treaſure, their All. The Lord is my Portion ſaith my Soul, therefore will I hope in him. This is all my Salvation, and all my Deſire!* What can I want? What can I deſire? What can I poſſibly have more? Whatever

Lam. iii. 24.

Sam. xxiii. 4.

ever comes, whatever befalls me, I am happy! What ever I may be called to ſee, to hear, to do, to ſuffer; *This God is my God for ever and ever!* However, in his infinite Wiſdom, and unſearchable Judgment, he may treat me, in giving, withholding, or withdrawing the good Things of this Life; through what eaſy and pleaſant, or dark, gloomy, and melancholy Steps ſoever, he may lead me; howſoever he may try, chaſtiſe, humble me; what Sorrows and Miſeries ſoever I may poſſibly Feel or Fear; yet, *This God is my God*; who *if he maketh ſore, will alſo bind up: if he woundeth, his Hands ſhall make whole.* Whom then ſhould I fear; what can I Want? tho' in Times of Danger, my Heart may be like to faint; tho' I be diſmayed or ſtagger, when Oppoſition ſeems formidable, and Difficulties are multiplied, and I can ſee no End of them; yet I am content! I am happy! I do, or ſhall enjoy all Felicity, ſince *This God is my God for ever and ever.* What would I have, wiſh, deſire more? Joh. v. 18.

6. Theſe Words plainly imply, *a holy Boaſting*, and *glorying in God as their God*; a *holy Tranſport* of Soul, in the full Satisfaction of that Happineſs, that reſults from this Relation; yea, a *glorious Triumph* of Faith, *over all poſſible* Accuſations, Oppoſitions, Embarraſſments, Diſtreſſes, Perſecutions. He that can uſe them a-right, may rejoice and ſing, '*This God is my God!* '*He ſhall deliver me in ſix Troubles: yea,* '*in ſeven there ſhall no Evil touch me.* '*In Famine he ſhall redeem me from Death;*

'*and*

'*and in War from the Power of the Sword.*
'*I ſhall be hid from the Scourge of the*
'*Tongue: Neither ſhall I be afraid of the*
'*Beaſts of the Earth*, &c.' He may triumphantly boaſt, *This God is my God for*
Job. v. 19, 27. *ever and ever!* And therefore,

'WHO, or WHAT, *ſhall, or can annoy*
'*me? The Lord is my Light, and my Salva-*
'*tion, whom ſhall I fear? the Lord is the*
'*Strength of my Life, of whom ſhall I be*
'*afraid? When the Wicked, even mine Ene-*
'*mies and my Foes come upon me to eat*
'*up my Fleſh, they ſhall ſtumble and fall.*
'*Tho' an Hoſt ſhould encamp againſt me,*
'*my Heart ſhall not fear: tho' War ſhould*
'*riſe againſt me, in this will I be confident.*
'*For in the Time of Trouble he ſhall hide*
'*me in his Pavilion: in the Secret of his*
'*Tabernacle ſhall he hide me, he ſhall ſet*
'*me up upon a Rock. My Head ſhall be*
'*lifted up above mine Enemies round about*
Pſ. xxvii, 1--7. '*me*, &c. *I will love thee, O Lord my*
'*Strength. The Lord is my Rock, and my*
'*Fortreſs, and my Deliverer: my God, my*
'*Strength in whom I will truſt, my Buck-*
'*ler, and the Horn of my Salvation, and*
'*my high Tower. Tho' the Sorrows of Death*
'*compaſs me, and the Floods of ungodly Men*
'*make me afraid. Tho' the Sorrows of*
'*Hell compaſs me about: the Snares of Death*
'*prevent me. Yet, when in my Diſtreſs, I*
'*call upon the Lord; he will hear my Voice*
Pſ. xviii. 1--7. '*out of his Temple.*——*He will ſend from*
'*above, take me, and draw me out of ma-*
v. 16, '*ny Waters.*——*Tho' my Enemies may pre-*
'*vent me, in the Day of my Calamity, the*
v. 18. '*Lord will be my Stay. The Lord liveth,*

'*and*

'*and bleſſed be my Rock: and let the God of*
'*my Salvation be exalted.*'

'WHO, *or* WHAT, ſhall, or can abridge,
'or leſſen my Happineſs? Not the WORLD;
'*I may be of good Chear, for Chriſt has* Jo. xvi. 33.
'*overcome the World.* Not *the* LAW; *I* Rom. vi. 14.
'*am not under the Law, but under Grace.*
'Not TEMPTATION; *for my God is faith-*
'*ful, who will not ſuffer me to be tempted*
'*above that I am able; but will with the* 1 Cor. x, 13.
'*Temptation alſo, make a way to eſcape, that*
'*I may be able to bear it.* Not CHASTISE-
'MENTS; *for whom the Lord loveth, he*
'*chaſteneth, and ſcourgeth every Son that* Heb. xii. 6.
'*he receiveth. As many as Chriſt loves, he* Rev. iii. 19.
'*rebukes, and chaſtens.* Not TRIBULA-
'TIONS of any Sort; for my Redeemer
'taſted of them all, *and is able to ſuccour* Heb. ii. 17.
'*me under them*; nor will my God ever
'leave me or forſake me. *Not* SATAN, 1 Pet. v. 8.
'*for, tho' he goeth about like a roaring Lion,*
'*ſeeking whom he may devour. Yet, my God* Pſ. xxii. 20.
'*will deliver my Darling from the Power*
'*of the Dog.* Yea, *ſhall bruiſe Satan under* Rom. xvi.
'*my Feet ſhortly.* Not DEATH; *the Strength*
'*of Death is Sin, and the Strength of Sin*
'*is the Law. But thanks be to my God,*
'*which giveth me the Victory, through our*
'*Lord Jeſus Chriſt.* So far ſhall theſe, 1 Cor. xv. 56,
'or any of them, be, from diminiſhing 57.
'my Felicity, that they ſhall, ſeveral Ways,
'add to it. Trials, Oppoſitions, Diffi-
'culties, ought to be ſo far from cauſing
'Fear, Melancholy Deſpendency, that I
'am commanded *to count it all Joy, when*
'*I fall into divers Temptations; knowing this,*
'*that the trying of my Faith, worketh Pa-*

Ja. 1. v. 2--5. ‘ *tience, &c. And that Patience ſhould have her*
‘ *perfect Work, &c.* THOSE, WHOSE GOD
‘ IS THE LORD, *ſhould glory in Tribulations*
‘ *alſo, knowing that Tribulation worketh Pa-*
‘ *tience; and Patience Experience; and Ex-*
‘ *perience Hope; and Hope maketh not aſha-*
Rom. v. 3--6. ‘ *med, &c.* The more I labour, the more
‘ I ſuffer, the more ſhall I be tried, the
‘ more ſhall my Graces be exerciſed; the
‘ more I am exerciſed, ſo much the more
‘ ſhall I be lively, ſtrong and active, and
‘ conſequently, ſo much the more ſhall
‘ my Happineſs, in this World, (which
‘ conſiſts chiefly in the Peace and Joy that
‘ is in believing, the Exerciſe of Grace, and
‘ my Growth in Univerſal Holineſs) be,
‘ and ſo much the more glorious Crown
‘ ſhall I have hereafter. If Afflictions ſhall
‘ increaſe, and be multiplied, I ſhall not
‘ faint; for *though my outward Man pe-*
‘ *riſh, my inward Man is renewed Day by*
‘ *Day. For my light Affliction, which is*
‘ *but for a Moment, worketh for me a far*
‘ *more exceeding and eternal Weight of Glory.*
‘ *While I look not at the Things which are*
‘ *ſeen, but at the Things which are not ſeen:*
‘ *for the Things which are ſeen, are tempo-*
‘ *ral; but the Things which are not ſeen,*
2 Cor. iv. 16--18. ‘ *are eternal.* If my God and Father
‘ chaſtens me, *it is for my profit, that I*
Heb. xii. 10, ‘ *may be a partaker of his Holineſs.* It is
‘ true, *that no chaſtening for the preſent*
‘ *ſeemeth Joyous, but Grievous: Neverthe-*
‘ *leſs, afterward it yieldeth the peaceable Fruits*
‘ *of Righteouſneſs, unto them which are ex-*
‘ *erciſed thereby.* Even the *Temptations* of
Ver. 11. ‘ the Evil-One, with all the Fears and

‘ Agonies

'Agonies of Death, and all Things, even
'thoſe which ſeem the Worſt, *ſhall work*
'*together for my Good.*' Rom. viii. 28.

'WHO SHALL LAY ANY THING TO
'MY CHARGE? Why; the Law, thine
'own Conſcience, Satan and his Emiſ-
'ſaries; yea, thy beſt, thy neareſt Friends
'may lay many Things to thy Charge.
'True, they may accuſe me, and that
'juſtly, of *many Sins: But it is God that*
'*juſtifieth*; *who then is he that condemneth?*
'My God hath *imputed the Righteouſneſs*
'*of his Son to me, he accounts me Righ-*
'*teous, knows the Integrity of my Heart,*
'and will treat me as thoſe, *that are up-*
'*right before him.* But is it conſiſtent
'with the divine Perfections, to treat
'ſuch an one as you, a *Sinner* by Nature
'and Practice, as a *righteous* Perſon? Will
'he, can he, indeed, *juſtifie the Ungodly?*
'Yes. *It is Chriſt that died, yea, rather* Rom. viii. 33,
'*that is riſen again, who is even at the* 34.
'*right Hand of God, who alſo maketh In-*
'*terceſſion for us. He was delivered for*
'*our Offences, and was raiſed again for*
'*our Juſtification.* Therefore *may* the *moſt* Ch. iv. 25
'*Holy* God, in a Conſiſtency with all his
'Attributes, pardon Sin, juſtify and ac-
'cept the Sinner, *in*, and *through*, and *for*,
'and *with him.* Yea, therefore he *will*
'actually do it; his Wiſdom, Goodneſs,
'Truth, Juſtice, are all clearly, for the
'Juſtification of *thoſe that believe in Chriſt.*
'*For he hath ſet him forth to be a Pro-*
'*pitiation.*—— *To declare his Righteouſneſs*; Rom. iii. 25,
'*that he might be juſt, and the Juſtifier of* 26.
'*him which believeth in Jeſus.* I know

'there are *many* Things *condemnable in*
'*me*; *but*, *there is therefore now no Con-*
'*demnation to me*, *nor any which are in*
'*Chriſt Jeſus*. *Who then ſhall lay any*
Rom. viii. 1. '*Thing to my Charge?* Who ſhall do it
Ver. 33. 'with Impunity? Who ſhall do it with
'Succeſs? Who ſhall do it with Autho-
'rity? None has any ſuch Authority but
'God, *and he is my God for ever and*
'*ever.*'

'WHO IS HE, WHAT IS IT, *that ſhall*,
'*that can ſeparate me from the Love of*
'*God which is in Chriſt Jeſus our Lord?*
'*Shall Tribulation*, *or Diſtreſs*, *or Perſe-*
'*cution*, *or Famine*, *or Nakedneſs*, *or Pe-*
Ver. 35. '*ril*, *or Sword?* No none of them ſhall,
'none of them can. *For I am perſuaded*,
'*that neither Death*, the Threats, the Fear,
'the Pain of Death; *nor Life*, the Pro-
'miſes, Hopes, Allurements, Entangle-
'ments, Pleaſures of it; *nor* ANGELS, not
'THE GOOD, they will do me all the
'Service they can, *for they are all mini-*
Heb. i. 14. '*ſtring Spirits*, *ſent forth to miniſter for them*
'*who ſhall be Heirs of Salvation*: *Not the*
'EVIL, *for my God hath*, *and will deli-*
'*ver me from the Power of Darkneſs*, *ha-*
Col. i. 13. '*ving Tranſlated me into the Kingdom of his*
'*dear Son*; *nor* PRINCIPALITIES *nor* POW-
'ERS, oppreſſive, perſecuting Magiſtrates;
'*nor* THINGS PRESENT, *nor* THINGS TO
'COME, the Sorrows, Afflictions, Calami-
'ties, Preſſures, I either do, or may hereafter
'be tried with. *Nor Heighth*, *nor Depth*, the
'moſt enchanting Hopes of the Smiles
'and Honours of the World, nor the
'frightful Proſpect of the loweſt, deepeſt

'Degree

'Degree of Miſery; *nor any other Crea-*
'*ture*, of any Kind, or any Order what-
'ever, *ſhall be able to ſeparate me from the* Rom. viii. 37,
'*Love of God, which is in Chriſt Jeſus.*' 38, 39.

Oh! how great is the Happineſs of Thoſe, who can thus make their Boaſt in the Lord! who can thus Rejoice, and Sing, in the View of the worſt Things that can befal them, and can defy all Oppoſition? We now proceed.

III. To ſhew *how* the *honeſt, ſerious* Chriſtian *may* arrive at *this Aſſurance, that God is his God for ever and ever*; to *ſuch* an Aſſurance as is ſafe, and well grounded, and will be productive of *that Peace and Joy, that paſſes all natural Underſtanding.*

1. The *more* ORDINARY Way, whereby *holy, humble, active* Believers, riſe to *this ſweet Satisfaction, this deſireable Aſſurance*, is by REFLECTION, EXPERIENCE, and REASONING. When they conſider, thoſe ſure Symptoms, of a vital Union with Chriſt, and Intereſt in the Covenant of Grace, which are every where ſcattered up and down in the Scriptures; and obſerve theſe in themſelves, by a ſerious Reflection upon, and impartial Enquiry into their own Souls; they may certainly gather from thence, *That this God is their God for ever and ever.* Thus; *He that believes ſhall be ſaved:* But, I believe; there- Mark xvi. 16.
fore I ſhall be ſaved.

*He that loves God, with all his Heart and Soul, is beloved by him:* But, I can call him Prov. viii. 17.
to witneſs, that *he knows, I thus love him*; therefore I am beloved by him; and conſequently,

quently, I am ſatisfied, *that he is my God.* Or, more particularly, he may reaſon thus.

He, who *called me effectually* by his Almighty Power and Grace; who regenerated me, creating a new and ſpiritual Life, infuſing a ſupernatural Principle of Holineſs into my Soul; *he is my God:* But God *has effectually called me*, cauſed me to hear his Voice, inclined and enabled me to come at his Call; to believe in, and embrace Jeſus Chriſt as my all ſufficient Saviour; to yeild myſelf to him in an everlaſting Covenant; to conſent with my whole Heart to be his: He hath renewed and quickened me by his Spirit, *created in me a clean Heart, taken away the Heart of Stone,*
Ezek. xxxvi. 26---29. *and given me a Heart of Fleſh*; he hath ſown the Seed of Grace in my Heart, *&c.* All theſe I perceive, and know, by the Effects, which cannot deceive me; *for the Tree is known by its Fruit.* I cannot, indeed, tell the preciſe Day when, nor the exact Manner how, he wrought this great Change; but this I know, that it is wrought. Whereas I was blind, now I ſee. Whereas I was dead, now I am alive. Whereas I was wholly indiſpoſed, diſinclined, averſe to all Good; now, I am ſure, it is otherwiſe. I perceive the Seed of God abiding, ſpringing up, and bringing forth Fruit in me: From all which, I am ſatisfied, *he is my God for ever and ever.*

He, *who has juſtified me by his Grace, forgiving me all my Iniquities, through the Re-*
Rom. iii. 24. *demption that is in Jeſus Chriſt*; he is my God: But he hath juſtified me, if it be true, *that by Chriſt all that believe are juſtified*;

*tified*; *that we are juſtified by Faith*; for, I believe in, I have received, I do rely upon, and am reſolved, through Grace, *with full purpoſe of Heart, to cleave unto him*: Therefore, *this God is my God*. Yea; *I have Peace with God through our Lord Jeſus Chriſt*; therefore, *I am juſtified by Faith*; and hence, I conclude, *that he is my God*. Acts xiii. 49. Rom. viii. 22, 28. Acts xi. 23. Rom. v. 1.

*He, who hath created me in Chriſt Jeſus unto good Works*; who inclines, and enables me to *cleanſe myſelf from all Filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of the Lord*; *he is my God*: But this he hath done; I perceive this Inclination and Ability in myſelf, in ſome good Meaſure; therefore *he is my God*. Eph. iii. 10. 2 Cor. vii. 1.

*He who hath manifeſted himſelf to me*, in his Providence, and gracious Diſpenſations towards me; in Duties, ſuch as *Prayer* and *Praiſe*; in his Ordinances, *Reading, Hearing*, and, eſpecially, *at his Table, not as unto the World, but as unto his own People*; *he is my God*: But ſo he hath manifeſted himſelf unto me, as he knows, and as my own Conſcience knows; therefore, *he is my God for ever and ever*. In a Word. Job xiv. 22.

He, *who elected me from all Eternity, gave me to Chriſt to be redeemed by him, choſe me in him, before the Foundation of the World, that I ſhould be holy, &c. he is my God*: But God hath *ſo choſen me*; *I am ſure of my Election, by being ſure of my Calling*, and of my Repentance, Faith and Holineſs, all which are the *Fruits* of Election; therefore, *he is my God*. John vi. 39. Eph. i. 24--7. 2 Pet. i. 10.

From

From theſe, and the like Obſervations, and theſe, and the like Reaſonings, may *holy*, *mortified*, *active* Chriſtians, arrive at the *Certainty of God's being their God*. None, but ſuch, have any juſt Ground, to judge ſo well of themſelves; and none, but ſuch, can ever riſe up to ſuch Boldneſs, and Confidence, as to their happy State. Hypocrites, and preſumptuous Perſons may, indeed, fancy, or dream, that *God is their God*, and ſo deceive, and ruin their own Souls: But, it will not from thence follow, that therefore the wiſe, the impartial, the diligent Inquirer, ſhould be in any Danger of the ſame Deluſion.

It cannot, with any Modeſty, be denied, that it is the Wiſdom and Intereſt, as well as Duty, of *ſerious Believers*, to labour after ſome *ſolid* Satisfaction, as to their Covenant Relation to God; and ſome of that
Eph. iii. 12. *holy Boldneſs*, that *Joy and Peace in be-*
Rom. xv. 13. *lieving*, and *that Joy unſpeakable, and full of*
1 Pet. 13. *Glory:* Seeing, they are ſo *often* exhorted to it, and *that by two immutable Things, in which it was impoſſible for God to Lie; he was careful, that they ſhould have a ſtrong Conſolation, who have fled for Refuge to lay*
Heb. vi. 18. *hold of the Hope ſet before them.* Nor, can it, reaſonably, be doubted, that *this Aſſurance may* be attained, in *ſome Degree* at leaſt, and at *ſome Seaſons*, by *all truly* pious Chriſtians, who attentively obſerve, and impartially Search, and try their own Hearts and Lives; ſince *all are commanded*
2 Pet. i. 10. *to give Diligence for this Purpoſe*; ſince the Fruits of Election are the ſame, *as to kind*, in *all*; and ſince *all* are, in ſome Meaſure,

ſure capable of obſerving the Actings of their own Souls, and of comparing them with the Rule; whence they may, in ſome Degree, arrive at the deſired Satisfaction.

2. Many of the People of God, have been *fully aſſured* of their Intereſt in Chriſt, and Relation to God, by the more IMMEDIATE OPERATION OF THE HOLY SPIRIT, *witneſſing with their Spirits, that they are the Children of God.* Hence we read, of *God's having ſealed us,* (not only the Apoſtles, but the Saints to them they wrote) *and given the Earneſt of the Spirit in our Hearts. That after the* Epheſians, (all Sorts, Ages and Qualities of them,) *believed, they were ſealed with that Holy Spirit of Promiſe, which was the Earneſt of their Inheritance, &c.* And they are exhorted, *not to grieve the Holy Spirit of God, whereby they were ſealed unto the Day of Redemption. Seal* and *Earneſt* both imply Aſſurance, and that in a very high Degree. Among Men, the *Seal* and *Earneſt* confirm the Bargain. The *Seal* warrants their *preſent Intereſt*, the *Earneſt* ſecures their *future* Enjoyment. The *Seal* gives the higheſt Aſſurance, the Earneſt not only aſſures, but it is a Part of what is covenanted for. So that the *Seal* of the Spirit, is *his immediate Teſtimony*, whereby, the Underſtanding and Conſcience is fully ſatisfied; and the *Earneſt* of the Spirit, is his *filling the whole Soul* with a holy, ſupernatural Joy, which is an Anticipation of Heaven, and ſomething like the Happineſs of the Saints in Glory.

Rom. viii. 16.

2 Cor. i. 22.

Eph. i. 13, 14.

ch. iv. 30.

WHEREIN *this Witneſſing*, *Sealing*, and *Earneſt* conſiſt, or how they are effected, is not eaſy, fully or clearly to deſcribe; ſince it admit of various Degrees, and may be variouſly apprehended, according to the Age, Capacity, Experience, and Attainments of Believers: or perhaps, according to the Conſtitution and Tempers, or Diſtempers of their Bodies, or other Circumſtances. Only this we may ſay, in the general, Thus, *When the Holy Spirit witneſſes with their Spirits*, He, in ſome Degree or other, compoſes their Minds, elevates all their Powers; excites all their Graces to Exerciſe, eſpecially their Attention, Faith, Hope; fills their Souls with a Divine transforming Light, enabling them to diſcern his *own immediate Hand*; and ſatisfying them, that this is *his Work*, aſcertaining them of their Intereſt in Chriſt, and Relation to God. *When he Seals them*, he ſets home *the Impreſſion ſo deep*, that they ſee, and perceive, and ſenſibly feel it; he ſets his Mark upon them, *ſets them apart for himſelf*; and by ſhining into, and upon the Soul, gives them ſo clear, and convincing a View of Things, that they do not, cannot miſtake them. *When he gives them the Earneſt of the Inheritance*, he powerfully checks, and ſubdues their Corruptions; humbles, ſoftens, and ſanctifies their Hearts; fills them with a holy Tranquillity, Peace, Joy, and Satisfaction; ſo that they are not only fully perſuaded, *that this is his Work*, and that *they are Heirs of the Kingdom*; but at the ſame time have ſuch *Foreſights* and *Prelibations*

2. Pet. i. 3, 4.

*with*

of Heaven, as tranſports and raviſhes them, *with a Joy unſpeakable and full of Glory.*

There are different Degrees of theſe Manifeſtations, and the Aſſurance reſulting from them, in different Believers, as we have already hinted; and in the ſame Perſons, at different Seaſons. Sometimes the Holy Spirit *witneſſes*, *ſeals*, and *gives the Earneſt of the Inheritance to Believers*, more *immediately* and *ſuddenly*, when they are neither minding, nor ſeeking ſuch Favours; at other Seaſons, he joins *remarkably* and *diſcernably* with them, when they are *ſearching and trying their Hearts and Ways*: Sometimes the Faithful, are *almoſt wholly Paſſive in them*; at other Times, they are excited to a *ſignal Activity*: Sometimes *theſe Operations continue a long while* the ſame, or perhaps they *grow more perceptible*; at other Seaſons, they are more *ſhort* and *tranſient*: Sometimes the *Fruits of them*, in Humility, Holineſs, heavenly Mindedneſs, Mortification, Peace, Steddineſs in Obedience, *are ſo Eminent*, that themſelves and others, cannot but *obſerve them*; at other Times, they are not ſo *univerſal* nor *diſcernable*: Sometimes *theſe Manifeſtations*, only preponderate againſt Doubts and Fears, giving ſome Quietneſs and Peace; and ſometimes they raiſe the Soul to a believing Confidence, exclude all Doubting, give the higheſt Aſſurance and Certainty, and at the ſame Time elevate the Soul, to a Holy Extaſy, little inferior to the *Heavenly Joy*, ſo that the happy Perſons *rejoice in Hope of the Glory of God*;

yea, *they ſee, they feel, they taſte, they enjoy.*

Theſe are rare and happy Manifeſtations, yea, Communications of Grace, and have ſtrange Effects according to their Degrees. They wonderfully enlarge the Soul, and enlighten the Mind; ſanctify the Heart, and enliven the Affections; they diſpel Clouds, and remove Fears; fill with Humility and Gratitude, Admiration and Rapture, at the Love of God; a Thirſt after Chriſt and Delight in him; with earneſt Deſires after further Communications of the Spirit of Holineſs; and afford the moſt lively, and influential Senſe, of the Freedom, Riches and Efficacy of the Grace of God. This! this! diſſolves them into ſelf Abaſement, and Thankfulneſs to their God; draws Tears of Joy and Tranſport from their Eyes; makes them ſing, be glad and rejoice. This! oh this! is what the Saints ſometimes perceive, ſee, feel, taſte, even in this Wilderneſs! But then they are in the very Suburbs of Heaven, having the *Foreſights* of the Celeſtial Glory, and the *Fore-Taſtes* of the Heavenly Felicity. Nor are theſe the Effects of *a hated Imagination*, as ſome, as ignorantly, as prophanely talk: But the Communications of a *Divine* Light, Peace and Joy; which is moſtly Supernatural, and with which, the Imagination, *has little*, or *nothing at all to do.* Nor are the truly attentive, *who by Reaſon of Uſe, have their Senſes exerciſed to diſcern both Good and Evil*, in danger of Miſtaking; for ſurely, they may know, what they perceive,

Heb. v. 14.

ceive, ſee, feel, taſte, and enjoy. And ſo far are they, from encouraging Sloth, Preſumption, Pride, Carnality, that they powerfully excite all the Graces, and efficaciouſly diſpoſe to the lively, diligent Exerciſe of them. Believers know, that they are ſeldom obtained, without much previous Prayer, Watching, Mortification, Self-denial, the ſtricteſt Holineſs, and endeavours after Univerſal Obedience; that they are ſurpriſingly Sweet, and inexpreſſibly Raviſhing; that they may be ſoon loſt, with all the comfortable, ſenſible Expeperience they bring; and that it is with much Difficulty, and after long and earneſt Expectations, that they are regained: and therefore, may be ſuppoſed, to be diligent in preſerving them; and to ſay with the Spouſe, *I charge you, O ye Daughters of* Jeruſalem, *by the Roes, and by the Hinds of the Field, that ye ſtir not Up, nor awake my Love 'till he pleaſe.* Cant. ii. 7.

Theſe Heavenly Communications, are, in ſome Periods of the Church more *frequent*; in others, more rare: in ſome, more *extraordinary* for Light, Power, and Sweetneſs; in others, more *inſenſible, languid,* and *inefficacious:* Accordingly, I am apt to think, as the Trials, Difficulties, Perſecutions of the Saints, are more or leſs multiplied, violent, continued. In Times of Peace, Quiet, Safety, when all Things go ſmoothly on with the Faithful, they are more rare, faint, indiſcernable: in Seaſons of Affliction, Tribulation, fiery Perſecution, when the Furnace is heated ſeven Times, they are commonly more

frequent

frequent, lively, influential. Their God, never ſends out any of his People, either to Duties or Difficulties, *upon their own Charges*; but wiſely prepares them for both, according as he ſees meet. So that thoſe, whoſe Lot is more unactive, private, and retired, though they ſhall *have Grace ſufficient for them*, yet ſeldom have theſe Manifeſtations, or only in a lower Degree: But when any are called out, to hard or important Services; eſpecially if *Temptations* and *Perſecutions abide them in every Place*, then are they furniſhed more plentifully with Gifts and Graces, recruited more remarkably with needed Supplies, and bleſſed with *theſe more extraordinary Sealings* of the Spirit. And hence it has often been ſeen, that the diffident Saint, whoſe Heart has trembled, yea failed within him, when engaging in any momentous Duties, has been wonderfully enlarged, eſtabliſhed and ſtrengthened: He who has fainted, at the very Thoughts of approaching Evils, has been enabled with Patience, Reſignation, Magnanimity, Conſtancy, to bear them: And he, who has been ſhocked at the Proſpect of a ſuffering Lot, has, by the Means of *ſuch ſweet Manifeſtations* as we are ſpeaking of, been wonderfully elevated, encouraged, confirmed; ſo that he could dare his Perſecutors to do their Worſt; could deſpiſe the Ax, the Rope, the Rack, the Wheel; could Rejoice and Sing in a Dungeon, Laugh at Famine and Deſtruction, Triumph at a Stake, and Exult in the Flames. But becauſe, many eminent Divines, have not, without Rea-

ſon,

ſon, thought, that all Adult Believers are ſo happy, at one time or another of their Lives, (if not ſooner, at leaſt at Death,) to have ſome ſweet Satisfaction, as to their Covenant Relation with God; ſo that each can ſay upon Solid and well-tried Grounds, *This God is my God for ever and ever*: We ſhall briefly mention the more common Seaſons, when God is pleaſed ſo greatly to favour and honour them.

Sometimes *the Elect* are diſtinguiſhed ſo highly, *at, or ſoon after, their firſt Converſion*; eſpecially thoſe, who have been called in an Extraordinary Manner, after a long or terrible *Law-Work* upon their Hearts, or being deeply diſtreſſed, and humbled under a *Spirit of Bondage*. They are thus indulged, that they may have the more diſtinct Perception, of the Time and Manner of their Converſion; of the Power, Light, and Sweetneſs of *the Spirit of Adoption*; may be encouraged to more Steddineſs, Diligence, Aſſiduity in Holineſs; and prepared for more ſignal Service, or uncommon Oppoſition. If I may allude to that Expreſſion of the Prophet, *they Sing in the Days of their Youth*. This was the Jaylor's Mercy after a ſhort, but very ſharp Storm of Convictions and Terrors, *he rejoiced believing in God with all his Houſe*. Sometimes they are bleſſed, with an exhilarating Satisfaction in this, *That God is their God*, juſt before they are called out, *to ſome hard and difficult Undertakings*; *before*, or *under*, ſome *unuſual* Trials and Calamities:

Hoſ. ii. 15.

Acts. xvi. 34.

mities; that ſo, they may be prepared for, eſtabliſhed againſt or under them, and encouraged to an Heroick Magnanimity in Duty, notwithſtanding all Difficulties, Hazards, and Loſſes. Thus God prepared *Joſhua* for his paſſing the *Jordan*, and Conqueſt of *Canaan*. Thus he encouraged *Jacob* when he left his Fathers Houſe, and was going an Exile into a Strange Land; when he ordered him to return Home; juſt before he met his Brother; and before the Death of his beloved *Rachel*, and the Inceſt of his eldeſt Son, *&c.* Sometimes the Saints are privileged with the Aſſurance, *of God's being their God, after long continued*, AND DISMAL DESERTIONS: that he may *comfort thoſe that were caſt Down, bind up the Broken in Heart, heal their Wounds, turn their Mourning into Gladneſs, their Sorrow into Joy*, and convince them of *the Immutability of his Love*, even then, *when he hides his Face from them.* This was the Bleſſing of the *Pſalmiſt*, and the Spouſe, and has been the Attainment of many others. Sometimes he ſhines into the Souls of Believers, *when they are ſeriouſly attending upon him, in the Inſtitutions of his Worſhip, and eſpecially ſealing Ordinances*, filling them with a *Divine* Light, enabling them to ſee clearly their Intereſt in Chriſt, and overcoming them, with the moſt lively Senſe of his Love; ſo that each of them Sing with the Spouſe, *He brought me to the Banquetting Houſe, and his Banner over me was Love. My Beloved is mine, and I am his.* Many times do

Joſh. i. 5. 9.

Gen. xxviii. 12--16. ch. xxx. 13. ch. xxxii. 2-29. ch. xxxv. 9--23.

Pſ. vi. &c. Cant iii. &c.

Cant. ii. 4.

do *their Eyes*, at ſuch Seaſons, *ſee the King in his Beauty: and behold the Land that is very far off.* They then do frequently ſee and taſte *of the Grapes of* Eſhcol, and have Mount *Piſgah's* Views *of the promiſed Land.* Sometimes, the *Spirit witneſſes with their Spirits, after, and as the Reward*, of greater Humility, Strictneſs, Watchfulneſs, Mortification, and giving themſelves to Prayer. This ſeems to be the more uſual Seaſon of ſuch Divine Manifeſtations. The Promiſſes of this heavenly Favour, are chiefly made to the Faithful, when thus engaged: And *Aſſurance*, is *commonly* the Fruit of Holineſs, Faſting, and the moſt ardent Supplications. Examples are every where to be found. Sometimes God gives his People, the *fulleſt Proofs* of his Mercy and Love, *the ſtrongeſt Perſuaſion* of their Relation to Him, ſuch is his Grace! *even after their Falls, their ſaddeſt, fouleſt Falls.* Oh let us admire His free, ſovereign, Goodneſs and Love! This is the Deſign of ſuch extraordinary, ſurprizing Condeſcenſion. Thus, when by *Nathan's* beautiful Parable, *David* was drawn in, to condemn himſelf; and when the Prophet had freely and honeſtly made the Application, *Thou art the Man*: No ſooner had the guilty King, made his hearty Confeſſion, *I have ſinned againſt the Lord*, but the Prophet, before he could proceed farther, aſſured him, *The Lord alſo hath put away thy Sin; thou ſhalt not die.* Thus Chriſt, firſt kindly *looked upon* Peter, *(after he had denied him Thrice, even with Oaths and Curſes,)* brought him to Repentance for his Sin; and immediate-

Iſ. xxxiii. 17.

2 Sam. xi. v. 7, 8, 13.

Luke. xxiii. 61.

ly after his Reſurrection, ſent a particular Meſſage to him, to *aſſure* him of his Favour,
Mark. xvi. 7. *But go your Way, tell his Diſciples and* Peter *&c.* And ſometimes Believers are thus honoured, *before, or at Death*, yea, *under the ſoreſt Agonies of it.* We have known ſome who have mourned long, or been kept *all*
Heb. ii. 15. *their Life Time under Bondage, through Fear of Death*, that have ſung in their laſt Moments; and I doubt not, but many know that their Shepherd is with them in the dark Valley, and feel the Beginnings of Heaven, and feed on Manna, even when their Caſe ſeems to be moſt deplorable, and when they that look on, little think of their Happineſs. Dying *Jacob*, could ſpeak with Sa-
Gen. xlviii. 15, tisfaction, *of the Angel that redeemed him from all Evil.* The *Pſalmiſt* among his laſt Words ſung, *Although my Houſe be not ſo with God, yet he hath made with me an everlaſt-*
2 Sam. xxiii. 5. *ing Covenant, ordered in all Things and ſure: for this is all my Salvation, and all my Deſire.* Thus it has been with many, who never had ſuch comfortable Satisfaction of the Love of God, in their whole Lives.

By *ſuch raviſhing Communications*, God *prepares his People* for what is coming, even all their Sorrows, Pains, Agonies: *Enables them* to act their Part, and bear their laſt Sickneſſes, with Decency, Submiſſion, Magnanimity: *Encourages* them to leave a good Report of the Ways of God behind them;
Gen. xviii. 19. *To command their Children, and their Houſholds after them, that they keep the Way of the Lord; to know the God of their Fathers, and ſerve him with a perfect Heart, and with a willing*
1 Chro. xxviii. 9. *Mind; Weans their Hearts* from preſent Things, even

even their moſt endearing Relatives: *Draws them* from Creature Comforts, by filling their Souls with heavenly Pleaſures: and *Gives* an affecting Evidence to all about them, of the Power of Religion, that can bear up the Soul, under all that is frightful and painful to Nature; ſo that they can poſſeſs their Souls with Patience, yea, can rejoyce in the moſt melancholy Circumſtances, *to ſhew that the Lord is Upright*, that He is every Thing, to all that put their Truſt in Him! Hence many of them ſing, in the ſweeteſt Tranſports, (even then, when Death is ſapping their Foundations, and preying upon their Vitals) *Our Fleſh and our Heart faileth: but God is the Strength of our Heart, and our Portion for ever.* Pſ. xcii. 15. Pſ. lxxiii. 26.

A good deal of this, through the Mercy of God, appeared to be the Attainment and Happineſs of Mrs. *Miller*, ſoon after She was firſt taken Ill, even to Her laſt Hours; which made Him, who knew Her beſt, ſay, "that He was almoſt ſure that She "would die, ſince She, who had been almoſt "always ſo doubtful of Her State, and ſo "fearful of Her Latter-End, was then ſo ex-"extraordinarily aſſiſted."

I am no great Admirer of *Funeral Elogies*, though, in the preſent Caſe, I might ſay pretty much, from my own Knowledge. Her Diſcretion and Patience as a Wife, Her Tenderneſs and Care as a Mother, many of you ſaw; I wiſh they may not be better known, and long remembred, with Sorrow, now She is gone. She ſeems to have begun betimes, to have been an early Seeker of God, to have ſolemnly devoted herſelf to

Him in her Youth, as appears from a Paper, which was found after her Death, written with her own Hand, when ſhe was about Nineteen Years of Age, and which her Children would have printed for their Excitation, Inſtruction and Comfort. It is drawn up in the Form of a ſhort Covenant, or Self Dedication, when She *publickly joyned herſelf to the Lord*, and offered to partake of *the Lord's-Supper*, with his People. The Stile, Manner, and Thoughts, ſhew that it is her own; and is, Word for Word, as follows.

" Believing in God, the Father, Son, " and Holy Spirit, I do preſently, abſolute- " ly, and reſolvedly, give up my Self to " Him, my Creator, and reconciled God " and Father, my Saviour, and Sanctifier; " and repenting of my Sins, I renounce the " Devil, the World, and the ſiinful De- " ſires of the Fleſh; and denying myſelf, " and taking up my Croſs, I conſent to " follow Chriſt, *the Captain of my Salva-* " *tion*, in Hope of his promiſed Grace and " Glory. O Lord, I will, in Obedience " to thy Command, come and partake of " thy Sacrament; and dear God, let thy " Banner over me be Love; Lord do thou " ratify the Covenant in thy Son's Blood, " and ſeal to my Soul, by thy moſt bleſſed " Spirit, that I am thine, for my bleſſed " Saviours Sake; and do thou, O Lord, " draw me to act my Faith, when I am " there, for I am thine, in the Bonds of " an everlaſting Covenant, never to be " broken; and I do here, as in thy Pre- " ſence, renew my Covenant with Thee;

" and

" and bleſſed God, let not Sin be a Sepa-
" ration between Thee and my Soul: But,
" O Lord, though I have not ſo much
" Knowledge, as ſome of thy Children,
" yet, if ſincere in Heart, thou wilt ac-
" cept; and I can appeal unto Thee, that
" I have tried myſelf, by thy Truth, *thy*
" *Word is Truth:* and do thou, O Lord,
" preſerve me therein unto my Life's End.
" And now I do commit my ſelf to thy
" keeping, Father, Son, and Glorious
" Spirit, three Perſons and one Bleſſed God
" for evermore." Thus, it ſeems She was employed in her Youth.

Theſe are her own Words, in her own Order, without any Alteration, but in the Spelling, and Pointing.

Some Months before her Death, She appeared to me, to be more than ordinarily thoughtful and ſerious, more delighted with ſavoury, edifying Diſcourſe, and more taken up with heavenly Things than uſual. This I could not but obſerve with ſome Concern and Pleaſure. Nothing ſeemed to be grateful, but talking of Chriſt and free Grace. ( The like I have ſeveral Times remarked with much Satisfaction, and particularly in a Friend of mine at *Andover*, who, for the laſt Days He was there, ſeemed to thirſt after Heaven, to reliſh nothing but Spiritual Diſcourſe, to be full of ſhort Ejaculations and heavenly Wiſhes. ) All this while, which was ſomewhat ſtrange, ſhe was more than ordinarily intent upon doing ſome houſhold Affairs, which were commonly left to her Children: and when her Husband ſeveral Times admoniſhed her of it, ſhe replied, " I do not mind the World,
" nor is it out of any Love to it, that I
" do this, but they ( her Children ) may
" have

That honeſt, zealous, and uſeful Chriſtian, old *Mr. Richard Bradburn*, whom I remember with Pleaſure.

" have time enough to work. " At the ſame time, ſhe was extremely concerned, about putting out her only Son an Apprentice, which She had never been inclined to before. She ſaid, ſhe had earneſtly prayed to God for Direction, and in this was heard. A ſober, religious Family was found, where I hope, he will never want a Father nor a Mother. The Satisfaction ſhe ſhewed, when Matters were agreed between them, can hardly be expreſſed; and within three Weeks, he was ſent for to her Burial.

Soon after ſhe was taken ill, ſhe ſeemed to have had an extraordinary Manifeſtation of the Love of God, which did not wholly wear off, even to the Laſt. When I was with her, ſhe again and again broke out into rapturous Expreſſions *of the Love of God, the Grace of our Lord Jeſus Chriſt*, crying, with Tears of Joy, *Oh free Grace, free Grace! whence was this to me, that I ſhould have ſuch Experience of free Grace?* Though ſhe often expreſſed her Deſire, that if it were the Will of God, ſhe might be ſpared for the Sake of her Children, yet ſtill ſhe declared her Submiſſion, Peace, and Joy; often ſaying, *This God is my God for ever and ever.* This was the more remarkable, that ſhe had been generally timorous, and fearful of Death, frequently ſaying, " *What an awful Thing* " *it is, to go into the Preſence of God*, and " *appear before his Tribunal.* " But from the third or fourth Day of her Illneſs, ſhe expreſſed no Fear, not the Leaſt. Inſomuch that when ſhe perceived one crying, ſhe ſaid, " *cry not for me, I am ſafe*; " and when the Company were once all going out, hearing

One

One ſay, let us not leave her alone; ſhe replied, *I am not alone.* Thus ſhe continued, telling them that were about her, of her Satisfaction and Joy, nor did her Serenity ever ſeem to be clouded. She was Night and Day admiring *free Grace*, wondering that "it ſhould be ſo with her, ſaying, *This is* "*free Grace! This is free Grace!*" Hence ſhe talked *of her Father, her Father's Houſe, and her going Home to her Father's Houſe.* Saying to her Husband, a few Days before "Death, *My Lord calls for me now, He* "*will call for You a-while hence.*" Some of the laſt ſenſible Words, her Husband heard her ſpeak, were ſeveral Scripture Texts, which ſhe uttered with great Fervency, eſpecially thoſe of the Prophet, *As the Heavens are higher than the Earth, ſo are my Ways higher than your Ways, and my Thoughts than your Thoughts.* And then ſhe burſt out into Tears, crying, "*This God is my* "*God, and ſhall be mine for ever and ever*, and "this I have, becauſe I gave my Name to "him, when I was Young," remembring good Example and Inſtructions, ſhe had in her Youth, from one Mrs. *Brookhaven*, an Aunt of her's. But inſtead of ſpeaking of the Dead, we ſhall ſpeak to the Living. Is. lv. 9.

My beſt Advices to her Husband are, *Be thankful that you had her ſo long, that the Lord ſpared her till her Children were grown up.* This had been a much more ſorrowful Day, had ſhe been taken away a dozen Years ago. *Reflect on all that is paſt, upon your Carriage to her for ſo many Years, and upon a future Account.* The Beſt, have Reaſon with Sorrow, to remember the Neglect of relative

lative Duties, and the Miſimprovement of the Advantages, ariſing from the long Acquaintance and Converſation of their Relatives, eſpecially of ſuch a Yoke-fellow. *Be more careful of your ſelf and Family, now ſhe is gone.* You are now to be both a Father and a Mother to your Children; ſee therefore, that you be importunate and perſevering in Prayer to God, for Conduct and Aſſiſtance, to manage all your Affairs with Diſcretion; that you may behave to your Children, as becomes a Profeſſor of Religion, that they may love and honour you, and bleſs God for you. *Make ſure Work for Eternity, and prepare to follow.* Time is ſhort, but precious. There is much to be done, and all is at Stake. *See then that you walk Circumſpectly, redeeming the Time, becauſe the Days are Evil. Work out your own Salvation with Fear and Trembling, remembring, that it is God that worketh in his People, both to will and to do of his good Pleaſure.*

Eph. xv. 16.

Phil. ii. 12. 13.

As for you her Children, let me put you in Mind, *of her Carriage and Tenderneſs to you.* Remember how paſſionately ſhe loved you, how carefully ſhe attended you. Let this excite you *to lay up her Counſels in your Hearts.* Forget not *her laſt Words, her laſt Advices.* Though your Mother is taken from you, *you have no Reaſon to ſorrow, like thoſe that have no Hope.* So far from it, that *you ſhould be very thankful, that her Latter-End was Peace.* You ſaw in her, what it was to die; what Pains and Sickneſs uſually preceed, and bring on Death; and what raviſhing Tranſport, the Aſſurance of an Intereſt

tereſt in Chriſt will afford, under the moſt ghaſtly Proſpects, and ſoreſt Pains and Agonies of *the King of Terrors.* Oh how much are ſome obliged, to free, ſovereign, rich Grace, in their laſt Hours, their moſt diſtreſſed Circumſtances! *Chuſe you this day whom you will ſerve.* Let me recommend your *Mother's God unto you*; THAT GOD *who will be your God for ever and ever; and will be your Guide even unto Death*; *who will never leave you, nor forſake you.* It is He, *who leads the Blind in Ways they know it*; *who works all their Works in his People. All their Springs are in him.* Let this be a Motive to you to chuſe him, that he was ſo mindful of your Mother, in the Day of her Diſtreſs; and that you ſaw in her, that *his loving Kindneſs is better than Life. Know then the God of your Mother, and ſerve him with a perfect Heart, and with a willing Mind: for the Lord ſearcheth all Hearts, and underſtandeth all the Imaginations of the Thoughts: if you ſeek him, he will be found of you; but if you forſake him, he will caſt you off for ever.* Look up to him, in every Caſe wherein you want your Mother, and he will make up the Loſs. *He is all in all,* unto his People, at all Times: and therefore, when he takes away *any Relations,* upon whom, under him they depended, he is not only *all that* to them, that he was before, but engages alſo to ſupply their Place. *Remember therefore your Creator in the Days of your Youth, and he will be the Guide of your Youth.* To conclude.

Pſ. lxiii. 3.

1 Chro. xxviii. 9.

Eccl. xii. 1. Jer. iii. 4.

Many uſeful Inſtructions and Exhortations, naturally offer themſelves, from theſe

copious, ſignificant Words. We ſhall only mention theſe,

I. From what has been ſaid, we may learn, *The unſpeakable Privilege of having God for our God.* Who can tell, who can conceive, The innumerable Bleſſings wrapp'd up in it? *Eye hath not ſeen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him.* Angels themſelves, can neither expreſs, nor conceive them! None of the Creatures ſhall ever comprehend them, no not through everlaſting Ages!

1 Cor. ii. 9.

II. By the Rule of Contraries, we may gather *the ineffable Miſery of them that have not God for their God.* Nothing poſſibly can make them happy: All Things without him cannot make up this Want. To be *without God*, is to be without Light, Life, Peace, Quiet, Pleaſure, Joy, all good Things! To be *without him*, is to be without a Counſeller, Comforter, Refuge, Safety, Portion, Treaſure! To be *without God*, is to have him for an Enemy, to be under his Wrath, expoſed to his Curſe, deprived *of his Favour which is better than Life*, to be caſt out of his Preſence; yea, it is to be miſerable; upon all Accounts, and in all Reſpects ſo, for ever and ever! *Eye hath not ſeen, Heart can't conceive their Miſery.*

III. Though the true Believer, may be *without the Comfort of this, That God is his God, yet he cannot be without all the Bleſſings reſulting from it.* He may want Quiet and Eaſe, but he ſhall be Safe and Secure. He may fear, but ſhall not be left; may walk in Darkneſs, but his God ſhall be with him.

May

He may queſti n his Intereſt in Chriſt, and under Temptation, or Deſertion ſay, *God hath forgotten him*; but he ſhall hereafter ſee his Miſtake, and in the mean Time, *God will be his Guide and Support.*

IV. Oh then, *let all his People make ſure of an Intereſt in him, labour to bring up their Faith to a well grounded Aſſurance.* The Apoſtle *Peter*, has taught us the Way, even *to give all Diligence, to add to our Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs; and to Godlineſs, brotherly Kindneſs; and to brotherly Kindneſs, Charity, For if theſe Things be in us and abound, we ſhall never fall: for ſo an Entrance ſhall be miniſtred unto us abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.* By ſo doing, *we ſhall make our Calling and Election ſure*, and then, we may ſing and rejoyce in our Portion, under all the Times that ſhall go over us, and exult even in Death, ſaying; *This God is our God for ever and ever.* Amen, and Amen. 2 Pet. i. 5. 12.

*FINIS.*

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